"Ducit Amor Patriae"

Niagara Historical Society

No. 7.

HISTORIC BUILDINGS

NIAGARA TIMES PRESSES,
NIAGARA, 1900.

NIAGARA HISTORICAL SOCIETY.

ITS objects are the encouragement of the study of Canadian History and Literature, the collection and preservation of Canadian historical relics, the building up of Canadian loyalty and patriotism and the preservation of all historical landmarks in this vicinity.

The annual fee is fifty cents.

The Society was formed in December 1895 and since May 1896 about thirteen hundred articles have been gathered in the Historical Room.

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TWO

DUGIT AMOR PATRIAE.

NO. 7.

The Centennial—An Old Canadian Fort,

By Rev. J. C. Garrett.

Locust Grove, Residence of Mrs. J. W. Ball,

By C. A. F. Ball.

Two Frontier Churches—Fort Mississagua—Navy Hall—Jail and Court House—French Count's House,

By Janet Carnochan.

PRICE 20 CENTS.

THE TIMES
BOOK & JOB PRESSES.
NIAGARA, ONT.

PREFACE,

IN presenting the seventh of the series of publications of the Niagara Historical Society the hope is expressed that it may meet with the favor extended to previous issues. It is a continuation of the Historic Houses begun in No. 5, and we hope to still continue the series. The "Centennial Poem" and "Two Frontier Churches have been reprinted by request. The illustrations, some of which have appeared before, and others which have been engraved specially for this issue, will, it is hoped, add to the interest of the pamphlet. Any information adding to our historic lore will be gladly received.

St. Mark's Church, Niagara.

1792, 1892.

The Centennial,

Written on the Centenary of St. Mark's Church, Niagara

BY

THE REV. J. C. GARRETT.

DEDICATION.

TO ALL WHO HAVE IN ANY WAY BEEN RELATED TO

OLD ST. MARKS,

WHEREVER FOUND TO-DAY,
THESE LINES ARE RESPECTFULLY DEDICATED.

Hail! all Hail! dear old St. Mark's!
We greet thee joyfully, and well
Upward thy Praise. As Sky-larks
Sing, o'er field and wooded dell,
Far up in heaven's own blue,
We, too, would sing thy fame,
And tell abroad thy name
Of worth and honor true.
Ring! Ring! loud and merry bell!
And thou, great organ, thunder too!
Wide open every swell!
Join every voice anew,
Out on the morning air, to tell
Thy story true and well,
On this thy day Centennial!

The Centennial.

I.

O SACRED PILE! Thine age thou bearest well!
Over Niagara's harbor, at Ontario's head,
Between Forts George and Mississaugua dread,
A hundred years thou hast stood sentinel.
Where, standing still, as beacon on a hill,
Far out from haven, thy square tower we view;
Above whose summit, higher rising still,
Waves in the breeze our flag—Red, White and Blue—
For Churchmen true are loyal everywhere;
Who to the State gave being, ever bear
Upon their hearts its interests with a will.
Nor loyalty, if in thy precincts fair
It be not found: to king and country true,
Our sires, than power, or fame, or glittering gold,
Honor esteemed, which must to country hold
Their sons and thine, and other loves dispel,
By ties of living and the bonds of dead.

II.

Grand old St. Mark's! he treads on hallowed ground,
Who over thy gates' threshold sets his foot;
For all around thy witnesses, though mute,
By life and death its sacredness profound
Proclaim. Blended in thee is found the dust
Of soldier brave and sailor bold, the wise,
Poet. patriot, priest and humbler just,
Waiting the day and call again to rise.
Rest they together in a peace most true,
In hidden spot or place more clear to view;
'Neath Christian sign, or heathen urn or crust
Of marble pale, which tastes of times devise,
That yet a coming time could never suit.

But yet what matters such, when loves entwine,
And rise beyond the shade of earthly sign,
And but the clay lies resting 'neath the mound?

III.

If there be place, within our earth's confines
Than other place more sacred, sweet and pure,
(No other's more of love and honor sure,
How far soever we may stretch the lines),
It is this place, where, from turmoil secure,
Our simple praises rise an upward stream,
Till glows the heart, as when the captives dream
Of lands, where freedom's sun forever shines;
And when the Heavenly mysteries are spread,
Aged by Aged to God's board is led—
Most saintly men, whose earthly duty done,
Look towards the land of never-setting sun—
In verity, it makes thee sweetly seem
The gate of heaven and pathway to our Head.
While all around us lie, in peaceful sleep
Our best beloved, who used with us to keep
Sad vigil and the joyful holy-day,
Whose souls o'er Jordan winged from us away,
That they some foretaste of that joy might reap,
Which we with them to share both hope and pray,
Sweetness itself thou art! Thy life in Him
We prove in prayer, in praise, and rite; though dim
Our view, our faith is clear, and brighter love.
And prayer thus joined to solemn chant and hymn,
In thee below, we rise to things above:
Our treasure there, though still our hearts are here;
Yet our affection is as sure on high;
For love of thee foreshadows as we move,
The coming love, for which we often sigh,
Which shall be ours, when we have victory won;

And from each face Himself shall wipe last tear—
The God so distant, yet, in Christ, more nigh
Than even thou, the fabric held so dear !

IV.

High on the bank. 'mid beauteous setting
Of feathery willow, chestnut-tree and pine,
By which the river flows, as if forgetting
Its leap sublime ; its seething, swirling, fretting ;
Its rush and roar, adown the steep decline ;
The deep and massy goblet, never quaffed,
Held in His hidden hand, Who made and lined
It of a russet hue, with gold unfined ;
And yet around which demons oft have laughed,
If helpless victim drawn adown its shaft
To them give joy, whose depths we cannot sound ;
Within whose lips the water, bright blue-green,
With foam-flecked surface as each age has seen,
Must wind and whirl as though the gods had spoon
Deep plunged therein, and stirred in turn from e'en
Till midnight, then to morn, anon to noon,
And yet to night again—repeating round
And round within its awful circle's bound :
Anon in sober majesty to flow,
In stately grandeur now its way to find
Into Ontario's arms, which round it twine,
As if, at length, embrace of mother sweet,
Returning child, after adventurous feat,
With welcome, eager happily did greet ;
Of both the love and life—so it appears--
To make complete and back on thee to throw
Their happiness, in such bright, golden glow
As rests on faces which have done with tears,
Thou hast been placed Centurion of years.

V.

Away down yonder, at thy feet below,
Where breezes raise the swell, and onward waft
Beyond the bar, where danger's stealthiest
Steps pursue, to rob us of our very best
As to their sorrow our poor hearts well know—
For by thy door we read their tale of woe—
On the lake's heaving bosom may be seen,
Between and on some white and foamy crest,
Like silvered fold on robe of pale blue-green,
Well manned by such as little know of fears,
All hidden now, anon each one appears,
The fisher-boats ; beyond which, farther far,
Curling from funnel of great steaming craft,
A wide diffused feather hangs abaft
Where it ascends, spreading away behind
Horizon ward, where melts it into sheen—
A long grey streamer floating on the wind.
And other ships, with sails on every spar,
On which beat hearts of many an honest tar,
Swiftly they speed, some haven sweet to find,
Saluting passers-by with mirthful cheers,
Anigh the harbour and within the bay,
And thou dost watch them, near and far away,
As still thou standest this Centennial Day.

VI.

These on the water. On the sandy beach,
With unprotected feet and pail and spade,
And dresses above knees to readier wade,
Near by and all the sandy shore along,
Their little ships securely held to sail,
The children play ; while fishers mend their net
and reel it up, with whistling and gay song

To help. Where find more happy, gleeful throng?
Their cheeks like roses of a brownish shade,
Laid on a groundwork soft as peach's bloom,
And eyes, like jewels in some setting pale,
Outflashing joy without a shade of gloom—
Roses and eyes are they, a prize to get!
And now their shouts and laughter our ears reach,
Of innocence, the joyful sound and speech;
In their sweet hearts for guile is yet no room;
A hundred years here passing, looking yet,
Continued, still is going on thy tale.

VII.

But landward look! See lying all around,
As with their fragrance all the air is fraught,
So sweet and peaceful on enchanted ground,
Peach-tree and vine, quince, plum and apricot,
Pear-tree and apple, all everywhere abound.
The early violet, late forget-me-not,
June rose and autumn, too; laburnum's gold,
Accacia purply fair, and other blow
Follow along, until the spring is old,
Of deeper hue or white as driven snow,
Bringing such thoughts as prove, though it be cold,
Love ever lives, and needs but cherishing,
Amidst which standing, thou time-honored pile,
Thy life sublime still by them nourishing,
The pride of which to our cheeks brings a glow;
Inanimate indeed, yet living all the while,
As to and fro in group and single file,
Men come and go, or swiftly or but slow;
And whither? Who can tell us? Who can know?
Living to-day—to-morrow perishing!
Yet still thou watchest the great river's flow!

VIII.

Still standest thou, and nigh as fresh and fair
As those who, blushing, came to thee as brides
Long years ago ; and still thy grace we laud,
Though faded theirs. Scene of many a story
Within thy sacred precincts has been viewed :
In days of peaceful worship naught divides
From thy true use ; yet did presumptuous dare,
In day of war, in other nation's name,
To claim thy shelter, and to change thy use,
And desecrate surrounding tombs, nor shame
To feel. Fragrant thine aisles of flowers there strewed,
'Neath mourners' feet and feet of those who glory
Bore—a throng of youth mature and hoary—
Who came, who went, who yet return no more,
Though ears in listening attitude have waited,
Are waiting still, to hear them as of yore,
Hoping they homeward travel though belated,
Again to get the greeting of fond love—
The greeting sweet to give them in return ;
And eyes, too, strain out to the distance dim,
While prayer goes upward to the throne above ;
For, while life lasts, the holy fire must burn
On love's high altar, and desire shall hymn,
Each day, its fondness forth, then upward turn,
In hopeful prayer unto the ear of Him
Who heareth ever, Whose best name is Love,
In Whom, though severed, yet are all related.
Even now thy sacred walls and well-trod floor—
Holy to us because of those who trod
Thereon, who rest in peace to-day with God—
Re-echo still each footstep to our ear ;
Re-echo, too, in tones the while subdued,
The lessons taught of truth and fortitude,
Which make the burdens, that we still must bear,

The easier borne; re-echo, too, the prayer—
Common to us as to them in their day—
Whose influence lives, though they have passed away;
And principles, by which our sires imbued—
Like them to be, we well may hope and pray—
Made them, what now they ever shall appear,
Men that were MEN, whose bright, unsullied fame
Makes it our gladness to extol their name!
Yes, here they lived. and moved, and were endued
By that which only can be power—the fear
Of God—which them to Him, this land their king,
As truth itself made true; whose honor ring
The future ages shall, and whose high praise,
So long as men have voice, the true shall sing;
Long as the sun on man shall shed his rays,
For them thy sons to God thanksgiving raise!

IX.

The holy priests—quaint Addison, sweet Creen;
McMurray honored sees thy present day—
Surrounded were, as stars in heaven are seen,
By lesser lights along the Milky-way.
Bravely they labored for the common good,
Nor unreproached of such as should sustain—
Saints live not here alone on angels' food;
On rougher fare is fed their nobler name.
The path of virtue is a path of pain;
Nor true is virtue where is never blame;
For blame is fostered by the vicious rude;
Nor lived the man who might no weakness claim,
Whatever height in grace he did attain.
My soul with theirs be joined, when, to the clay,
My body has been laid, like theirs, to rest!
Our dust, redeemed, at length shall waken blest,
And all made pure, as Christ doth make the heart.

Rev. J. C. Garnett.

Rev. W. McMurray, D.D.

To soul rejoin, as part to fitted part.
Death, of this life, is but the crucial test—
The final proof of our triumphal faith ;
And thou art "found," as the apostle saith,
"In Him," god-soul, Whose own thou surely art,
Who serve in life, and praise with latest breath.
They having proved His love's length, height ; its breadth
And depth ; the beatific vision seen ;
Ended, and well, their holy ministry—
So well, thou art their monument, I ween !

X.

Thy youth renew, surrounded, as thou art,
By such a host as round thee sleeping lie !
Live still ! Connecting link for ages be,
Of those who live, those from the body free.
Alas ! poor mortals, we in turn must die !
To-day lives none who saw thy welcome birth ;
And who shall live thy final day to see ?
Thy ended work and all completed worth ?
Live ! Teach Thou still to all that better part
In Him, Whose witness still thou dost abide ;
And comfort sweet yet give to many a heart
Before it cross death's dark and narrow firth !
Continue, thou ! no matter what betide
The ministers, who serve, in course, in thee !
Live on ! For hearts be truest earthly home,
Until to heavenly home at length they come !
Chime thy sweet influence, afar and nigh,
From thy pure centre, 'neath the heavenly dome !
Live, though men die—a standing proof still be
Of Catholic faith and Christian liberty !
Out to the world God's love in Christ still ring,
Until it echo from each mountain side !
Live, love and lift to every holy thing,
And ever prove the PALACE OF THE KING !

Rev. J. C. Garnett.
Rev. W. McMurray, D.D.

ADDRESSED TO

An Old Canadian Fort. *

BY REV. J. C. GARRETT.

Tell us, ye broken walls, speak out, ye fallen stones,
The story of that past which time doth shroud—
Swift wrecking time, which, deaf to all your groans,
By storm and tempest, sunshine, cloud,
Did scarify your body, without trowel,
Did cleave from your high head unflinching brow,
So nobly borne, in times both fair and foul,
Tell us, did war or peace your spirit bow?

Brave sons of France were they, the sea who crossed,
By aid of Aborigines you reared!
How was it then their cause and yours was lost,
When face of foeman you had never feared?
When through the forest scarce a track was made,
And wily Indian must your soldiers guide,
Made offered chance his remnant honour fade?
And did he sell you to the other side?

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*Fort Chambly, a military post on the river Richelieu, was originally built of wood by M. de Chambly, a retired captain of the regiment of Carignan Salieres, in 1665, It was often attacked by the Iroquois, was afterwards rebuilt of stone in 1771. In 1775 was captured by the Americans, but retaken in 1776. Its eventful history is thus vividly and picturesquely described as attacked in turn by French, Indian, British, American. The Rector of St. Mark's with such a subject writes sympathetically, ministering as he does in an historic church. J. C.

Who were the men that, from your summit, tore
The three-barred flag, which there so proudly waved?
I reckon, every stone with hallowed gore,
Of those who faced as guns and cannon raved,
Which true hearts for their King and country pour.
Was all bespattered, ere that standard fell,
And they, who it sustained, the fight gave o'er,
Who fought to lose both gallantly and well.

While rose the prayer as mass at noon was sung,
Or vesper song at even filled the air,
As bell, thrice tolled, most solemnly was rung,
Did rite, religious, augur dark despair?
If Holy Christ down on your altar came,
Making its tabernacle throne divine,
How dared the passion of heretic fame,
By weapons carnal, grace like this outshine?

So strange it seems while looking at you now,
That with such presence effort all proved vain;
Eternal strength and yours, so joined, allow
Such misdirected circumstantial train,
To culminate in climax of such doom,
As, scarred and broken, left you desolate;
Of perished love and cherished hate the tomb
As well as monument; alas! the fate!

Yet, better was it, after all, that change,
Through struggle, costly, came at weary length,
Which mingled in a peace, both great and strange.
The elements, which, blended, made the strength,
That needs not, now, protector's help from you,
But on your great decrepitude can look,
And feel from former terror freedom true,
And you as harmless as the near-by brook.

More lovely in your ruined fallen state,
Than when in pride your cruel cannon roared,
In hurling forth their sanguinary fate
On hearts as true as ever wielded sword:
The drowsy kine, asleep upon your floor,
Young swallows, peeping forth from many a nest.
Make truer beauty, than when warrior bore,
Within your walls, in pride of rank, plumed crest.

Hard by, in yonder mound, now sleep the dead,
Through whose veins swiftly coursed the martial fire;
And worthy foeman, who of each had dread
Have long forgotten their unholy ire:
Their dust together rests, so well combined
That none could tell, that they had ever fought
Against each other, nor can be defined
Relic of friend or foe in that green spot.

Where emblem of the Christ each way an arm
Spreads, as in benediction, over all,
Assurance that no swift-winged, dread alarm
Can back to earthly carnage ever call:
Your ruin is, for them, blest monument;
For us, the pledge of an united love,
In a true peace, which never shall be rent—
The eagle pinioned 'neath the outspread dove.

Nought say you; yet your silence is loud speech—
So loud that o'er the din of rapids' roar,
In soul, is heard the lesson that you teach;
Trusting time cometh, when vile war no more
Shall make the need of fortress high and strong,
When hand of brother in a brother's gore
No more shall be imbrued. God grant the long,
Sweet peace--the blissful evermore!

Two Frontier Churches.

BY JANET CARNOCHAN.

A paper read before the Canadian Institute at Niagara, on the 2nd of July, 1890.

It ought to be an interesting and instructive task to trace the history of these two churches of Niagara, St. Mark's and St. Andrew's dating almost a century back, the one 1792 the other 1794, and see how many links in the history of our town and even of our country can be filled in from those records, which give an ever shifting kaleidoscope of different nationalities, of pioneer life, of military occupation, of the red man Britain's faithful ally, of the poor slave here for the first time by any nation freed by legal enactment, of strenuous efforts for religious liberty by appeals to Governor and Queen, of sweet church bells, of booming cannons and blazing rooftrees.

The often-repeated sneer that Canada has no history has been so easily refuted in the case of our eastern provinces with their store of French chivalry and Saxon force, of missionary zeal and Indian barbarities, of fortresses taken and retaken, but still the phrase lingers with regard to Ontario. Surely, we in this Niagara peninsula lack nothing to disprove a statement which, to their shame, many among us allow to pass as if it were a truth. When we think that within the last two centuries four races have here fought for empire, that within sight of us are traces of the adventurous La Salle who traversed thousands of miles by sea and land to perish so miserably on the banks of the river of his search; when we think of this spot as an Indian camping ground, of the lilies of France yielding to our flag even before Wolfe's great vic-

tory, of the landing here of loyal men driven from their homes of plenty to hew out in the forests of this new land a shelter under the flag they loved, of invasion, and three years of bitter strife, surely we have a right to say we have a history.

In my attempt to sketch the story of these two churches I have an ample store of very different materials, a picturesque grey stone church with projecting buttresses and square tower peeping through the branches of magnificent old trees, many tablets inside and out, tombstones hacked and defaced by the rude hand of war, an old register dating back to 1792, kept with scrupulous neatness, all these in the one case; in the other, in the old volume which lies before me, the interesting business records of almost a century from 1794, if not of so romantic a nature, still shewing the sterling metal of this people, telling of bright days and dark days, of prosperity and adversity, of lightning stroke and tornado, as well as of "conflagration pale," of patient and strenuous efforts by appeals to Governor and Queen from this almost the first Presbyterian Church in Upper Canada. It may be questioned if any other churches in our land can show such interesting records.

Now, that the modern tourist has invaded our quiet town and learned of the beauties with which we are so familiar, I am always pleased to remember that as a child I loved and admired St. Mark's, that it was my ideal of an old English parish church, and churchyard, and in those days the tourist had not come to tell us what to admire. When the late lamented Dean Stanley visited St. Mark's he said, "this is a piece of old England, do not allow it to be altered." The register of St. Mark's is unique in this particular, that in almost a century that has elapsed there have only been three incumbents, one with a record of 37 years, another 27, the third, the Rev. Archdeacon McMurray, by whose courtesy I have had access to this record, of thirty-four years. Its value is shown by the fact that permission was obtained some years since to copy all the earlier pages, and this has been placed in the archives of the Historical Society of the city of Buffalo. The Rev. Mr. Addison must have had a vein of quiet humor, as shewn by the quaint remarks interpolated here and there alike at baptism, wedding or burial. He was evidently a scholar and a

lover of books, for his library of several hundred volumes, now in the possession of the Church would bring from far and near the lover of rare and curious old books. Here is a Breeches Bible and Prayer Book in which prayer is offered for Henrietta Maria, the wife of Charles I., and in dull dusky leather many rare and valuable books to rejoice the heart of the bibliomaniac.

The first entry is "Aug. 23, 1792, Henry Warren, bachelor, to Catherine Aglow, spinster. Aug. 24th, Capt. James Hamilton, to Louisa, his wife." The remark appended to this tells a tale of a new country. "They had been married by some commanding officer or magistrate and thought it more decent to have the office repeated." "April 12, 1794, William Dixon, bachelor, to Charlotte Adlem, spinster. May 15, Col. John Butler of the Rangers buried, (my patron." Here is a pathetic entry, "July, 1794, buried a child of a poor stranger called Chambers. Sept. 9, buried a soldier surfeited by drinking cold water. Baptisms, Sept. 3, Cloe, a mulatto. Married, John Jacks and Rose Moore, negroes." These must have come to their new homes slaves, but to the honor of Canada, be it said, by Act of the Parliament which sat within sight of this spot, declared free long before Britain by many a hard fought struggle in the House of Commons made her chattels free, or our neighbors by the unstinted pouring out of millions, and of a more costly treasure of tears and blood, did the same. The next entry tells of the time when this was the capital, "Buried, an infant child of the Atty.-Gen.'s servant; and Oct. 10th, R. B. Tickell buried," and the comment on some to us never to be explained tragedy, "Alas he was starved." "Sept. 24th, White, the butcher from England, and an Indian child." It is noticeable that the rector must have been indefatigable in his exertions, for we find him baptizing at 12 Mile Creek, 20 Mile Creek, 40 Mile Creek, Ancaster, Fort Erie, St. Catharines, Head of the Lake, Chippawa, Grantham, Falls, York, Long Point. On these occasions, and when people came from long distances to Niagara, there are often a great many baptisms recorded on the one day, the comment "of riper years" shewing many besides children were baptized. June 24th, 1799, occurs a well-known name. "Baptism, Allan Napier McNabb, from York," as also

occur the names of Ridout, Givens, Macaulay from the same place, "Buried,——, worn out by excess at the age of 59. Baptized, Amos Smith, of riper years. Buried, old Mr. Doudle. Baptized, 1801, David, son of Isaac, a Mohawk Indian. Buried, 1802, Cut Nose Johnson, a Mohawk chief. Poor old Trumper, Capt. Pilkington's gardener." These slight descriptive terms show a human interest, a kind heart, a humorous vein. It is remarkable that in all the early notices of baptisms, there is nothing but the name and those of the father and mother ; after some time come notices of god-mothers, and in 1806 this fuller notice : "May 3rd, Eliza Ann Maria Vigoreux, daughter of Capt. Henry, Royal Engineers, and Eliza, godfather Rev. Louis Vigoreux." Here is the name of one who justly or unjustly received much blame in the war. "Baptism, Nov. 20th, 1808, Augustus Margaret Firth, daughter of Col. Henry Proctor, commandant of the 41st Regiment, and Elizabeth, Married, Dec. 11th, 1807, Lieut. Wm. Proctor, brother of Col. Henry Proctor, commanding at Fort George to Joan Crooks. Nov., 1807, John Conrad Gatman, an old German. Buried, 1810, Master Taylor of 100th Regiment, killed by lightning. Old Amen Misner, May 5th, 1812. Married, Thomas McCormack, bachelor, to Augusta Jarvis, spinster."

Here is the brief record of the hero of Upper Canada, who did so much by wise counsels, prompt action, and undaunted courage, to save our country and repel the invader, who, galloping away in the early morning, was brought back by his companions in arms in sorrow and gloom, a corpse. "Oct. 16th, 1812, burials, Gen. Sir Isaac Brock, Col. John McDonald, they fell together at Queenston, and they were buried together in the northeast bastion of Fort George." In the Buffalo paper, in which some of these were copied, occurs the rather astonishing and not easily to be understood statement "we now approach the period of the second war of independence." How an armed invasion of a peaceful neighboring country can be called a war of independence by the invader is an unsolved mystery. Also referring to the burning of our town by the Americans, before evacuating our territory, these words occur. "In one of the engagements between the opposing forces St. Mark's took fire and all but the solid

stone wall was consumed." How differently can be described the same event by different people.

During the time of the occupation of the town by the Americans from May to December, the notices go on in St. Mark's Register, but it may be noted that there are no marriages except those of two Indian chiefs, thus recorded, "Mohawk chief Capt. Norton, to his wife Catherine, I think on 27th July, 1813, when she was baptized, and Jacob Johnson, another Mohawk chief was married to his wife Mary on 21st August this year, Buried, July 17th, Col. C. Bishop, died of his wounds." As this brave young soldier was buried at Lundy's Lane, Mr. Addison must have been called on to ride all these miles to perform this service. The next item gives us another glimpse of warfare. "On the day on which the engagement between Sir James Yeo and Commander Chauncey took place on the lake, our dear friend Mrs. McNabb was buried in Mr. Servos' burying ground, supposed to be 29th September, 1813." This, history gives as the 28th Sept., but it is evident that during this exciting period some of the entries have been made from memory. Here is an entry which shows that though Parliament had been removed, Niagara was preferred as a burial place to York. "19th June, 1816—Buried, George Lane, Esq., Usher of the Black Rod." "Married, 1817, Rev, Wm. Samson, minister of Grimsby, to Maria Nelles. Buried, 1819, James Rogers, innkeeper," and the remark, "a bad profession for any but very sober men." Sept. 23rd, 1822, Poor old Hope. Feb. 23rd—Baptized, Agnes Strachan, daughter of Hon. Dr. J. Strachhan, Rector of York, and Ann his wife." Here may be seen the names of most of the Regiments that have been quartered here, 41st 8th King's, 100th, 99th, 70th, Sappers and Miners. Of these we still find traces in buttons picked up at Fort George with these numbers.

Rev. Mr. Addison was military chaplain for many years. In 1810 we find another name as performing baptisms in that capacity. The last entry in this hand is 1827. in tremulous characters signed instead of full name, "R. A." And here, in another hand, is recorded the burial of this venerable man, whose zeal, piety and kindness of heart we have seen told all unwittingly in these pages.

"Oct. 9th, 1829—The Rev. Robert Addison departed this life on the 6th, in the 75th year of his age." On the outside wall of the church is a large tablet to his memory, and inside another with this inscription :

"In memory of Rev. Robt. Addison, first missionary in this district of the venerable the Society for the Propagation of the Gospel in Foreign parts. He commenced his labors in 1792, which, by the blessing of Divine Providence, he was enabled to continue for 37 years. Besides his stated services as minister of St. Mark's in the town, he visited and officiated in different parts of this and adjoining districts until other missionaries arrived. He was born in Westmoreland, England. 'Remember them which have the rule over you.'"

The Church was consecrated in 1828, on Sunday, Aug 3rd, by the Hon. and Rt. Rev. Charles James, brother of the Earl of Galloway, and Lord Bishop of Quebec, in the presence of His Excellency Sir Peregrine Maitland, K.C.B., his staff, and other dignitaries. Morning prayer was said by Rev. Robt. Addison, the lesson and litany by Rev. Robert Creen, the assistant minister, the Bishop preaching.

So far, I have not met with any documentary evidence to show exactly when the church was built, or how long in process of construction. The new part can be plainly seen forming the cross, while the nave containing the tower is the old part, as shown by the color of the stone. The pulpits, curiously carved, have the date 1843.

Before the church was built, the congregation seems to have met in the Court House, near the site of the present one, and in the interval during and after the war in the Old Indian Council Chamber, afterwards used as a hospital, lately burned down. This last, with the buildings known as Butler's Barracks, was not burned with the rest of the town, as the British troops were reported to be entering, and they were thus saved. Here are two letters brought to my notice by our distinguished litterateur, Mr. Wm. Kirby, which have been lying forgotten, and now after seventy years throw a flood of light, giving us information unexpected as it is invaluable, and which, through the kindness of the

Rev. Archdeacon McMurray, I have been allowed to copy. They were written by Col. Wm. Claus to Hon. and Rev. Dr. Stuart asking assistance from the Society for the Propagation of the Gospel.

NIAGARA, U. C., Jan. 18th, 1818.

"Anxious that something should be done towards rebuilding our church, which in the winter of 1813 was unfortunately destroyed by the enemy at the time our town was burnt. I would not take this freedom if there appeared the most distant prospect or steps taken to make it even in a state that we could attend Divine Service, but during this season it is hardly possible to attend. It remains in the state the Commissariat put it in for the purpose of storing provisions in after we repossessed ourselves of the frontier, with the trifling addition of a temporary reading desk and gallery for the troops. Your Lordship saw the state it was in last summer. Nothing whatever has been done or likely to be done. It is not even weather proof. The church was made use of in 1812 as an hospital for the wounded. We were deprived of our all and have barely the means of getting covering for ourselves and families, to which must be attributed the melancholy state the church remains in, &c., &c."

The next letter is dated Niagara, 20th Sept., 1820, and first speaks of the visit formerly paid and goes on thus: "It may not be amiss to recapitulate. Previous to war of 1812 the small congregation of Niagara erected at their own expense a church which cost £1200 cy. After its destruction by fire, application was made in 1816 to His Majesty's Government for some aid towards putting it into a state to perform Divine Service in, when His Majesty was graciously pleased to order £500 stg. which has been received and applied, but falls short of accomplishing our wish. Our congregation are too poor to expect much from them. From their living within gunshot of the enemy's lines, they suffered the loss of all they possessed, burnt out and plundered of everything, and they had really not yet recovered their misfortunes from the late unhappy events, &c., &c."

The answer to this letter is dated 25th Dec., 1820, mentions

that the Society had lately placed money in the hands of the Bishop ot Quebec for aid in building churches and refers writer to him.

The churchyard is very interesting and also unique, for here may be traced the rifle pits constructed during the war. The church was used by both armies, for after the battle of Queenston Heights it was used as a hospital for our wounded, then by the Americans as a barracks, and again by our own commissariat. What an eventful history! Could these stones speak, (and do they not speak eloquently of the past?) what disputed points in our history might not be cleared up? The lover of the curious may find many strangely pathetic and sometimes strangely grotesque lines here, the desire to be remembered being so strongly implanted in the human breast, but I only copy here those having some bearing on the history ot the place.

Length of service seems to be the rule, for in the graveyard is an inscription: "In memory of Jno. Wray, 50 years parish clerk of St. Mark's, who died at an advanced age, Oct. 6th, 1846." The oldest record is placed inside the eastern door, having been found partly covered up in the graveyard and placed here for safety. It is rudely carved and imperfectly spelled by some hand unskilled in, or all unused to such work:

LENERD BLANCK

DESeaCED

5 AUG

1782

Not many feet from the church is the large flat stone, so often visited, hacked and marred, for to such an ignoble use as a butcher's block were, these sacred memorials put in 1813. The hatchet marks have almost obliterated some of the words.

"To the memory of Charles Morrison, a native of Scotland, who resided many years at Machilimacinac as a merchant, and since the cession ot that post to the United States became a British subject by election; for loyalty to his sovereign and strict integrity he was ever remarkable. He died here on his way to Montreal on the sixth day of September, 1802, aged 65."

In the porch, at the north door of the older part of the church is a tablet which brings back to us the rattle of musketry and rush of foemen the day when Niagara was taken.

"In memory of Capt. M. McLelland, aged 42 years, Charles Wright and Wm. Cameron in the 25th year of their age, of the 1st Regiment of Lincoln Militia, who gloriously fell on the 27th day of May, 1813, also Adjutant Lloyd of the 8th King's Regiment of Infantry.

As lurid lightnings dart their vivid light,
So poured they forth their fires in bloody fight.
They bravely fell and saved their country's cause,
They loved their Constitution, King and Laws."

The last three words, it is needless to remark, are in capital letters. In excuse for the absence of poetry in these lines, it may be said that the people of those days were too busy writing history with their swords to trouble about elaborating musical couplets or quatrains.

Here we unroll a page of history, a name handed down to obloquy by the skill of the poet and the imaginative powers of the sensational writer, but no doubt Time, which rights many wrongs, will do justice to the memory of one so bitterly spoken of by English poet and American historian: when even Henry VIII. finds a justifier, we may hope to see some histories we wot of revised. The poet Campbell acknowledged his information on the subject had been incorrect, but how difficult to rectify the wrong!

"Fear God and honour the King. In memory of Col. John Butler, His Majesty's Commissioner for Indian Affairs, born in New London, Connecticut, 1728. His life was spent honorably in the service of the Crown. In the war with France for the conquest of Canada he was distinguished at the battle of Lake George, Sept. 1755, at the siege of Fort Niagara, and its capitulation 25th July, 1759. In the war of 1776 he took up arms in defence of the unity of the empire, and raised and commanded the Royal American Regiment of Butler's Rangers. A sincere Christian as well as a brave soldier, he was one of the founders and the first patron of this parish. He died at Niagara, May, 1796, and is interred in the family burying ground near this town. Erected

1880."

Outside the eastern wall is the story of one who has been fondly remembered, for his tragic fate is recorded also inside the church on a marble tablet.

"Sacred to the memory of Capt. Copeland Radcliffe, of His Britanic Majesty's Navy, who fell whilst gallantly leading on his men to board one of the enemy's schooners at anchor off Fort Erie on the night of the 17th August, 1814." One is erected at request of brothers and sisters by his nephew, the other by Capt. Dawes, R.N., at request of his mother. We cannot but drop a tear to the memory of a brave young sailor, Another near this, "Donald Campbell, Islay, Argyleshire, Fort Major of Fort George, died 1st Dec., 1812. Interred on West side of Garrison Gate at Fort George." Also the name of Lieut.-Col Elliot, K.C. B., who fought in the Peninsular war, Col. Kingsmill, and a daughter of Chief Justice Sewell. In the church altogether are fifteen tablets, two in the vestibules and three on the outer walls. It may be noted that seven are to military and naval heroes, four to clergymen ; four women's names are here handed down.

Much might be said of the beauty of the spot, of the quaint pulpits and vaulted roof, of the chime of bells and the air of quiet repose, but where so many facts have to be recorded, the æsthetic and the emotional must be left for another pen or another time.

In turning now to the history of St. Andrew's we find many places where the records seem to touch, and each help out the other, where the story of one corresponds with the other, and again is widely different. While much attention has been attracted to the beautiful old church of St. Mark's, to which so much romance clings, from the fact that it is almost the only building now left which was not totally destroyed by the fire of 1813, very little is known of the early history of St. Andrew's. The graveyard too is comparatively modern, as all denominations used that of St. Mark's for many years. There are no old grey stones mutilated by the hand of war, no tablets in the wall, no stained glass to give that dim religious light some so much admire. The present church is a square solid uncompromising looking structure of brick and stone with a belt of solemn pines on the north and

St. Andrew's Church, Niagara.

west. While St. Mark's was built of solid stone, these church pioneers built of less enduring material, and thus nothing is left of the building of 1794, built on the same spot as the present church, erected sixty years ago. The history of the church is preserved in an old leather-covered book, with thick yellow paper, dated 1794, and curious glimpses are given of our country's progress. The oldest Presbyterian church in Ontario is believed to be Williamstown, 1786, which with several others in the vicinity was presided over by Rev. John Bethune. This ranks next. It may easily be seen that St. Mark's had an immense advantage, with a settled clergyman, with a salary from the Society for the Propagation of the Gospel of £200, while St. Andrew's struggling under a load of debt for many years, with many breaks from the confusion and distress caused by the war, could only have been kept alive by the strenuous exertions of its members. We find many of the same names on the records of both churches. Some baptized in St. Mark's in the breaks in the history of St. Andrew's. Many of the residents had pews in both churches. It is interesting to note that while St, Mark's register uses the name Niagara, and Newark never occurs, St. Andrew's record uses the word Newark from 1794, and in 1802 the name Niagara occurs. As a matter of history the name Niagara was formally resumed 1798

The record dates from 30th September, 1794, and reads thus : A number of people met this day at Hind's Hotel, and resolved that "as religion is the foundation of all societies, and which cannot be so strictly adhered to without having a place dedicated solely to divine purposes, that a Presbyterian church should be erected in the town of Newark and that subscriptions for that purpose be immediately set on foot as well as for the support of a clergyman of the same persuasion." The committee consisted of John Young, Four Mile Creek, Chairman ; Ralfe Clench, Andrew Heron, Robt. Kerr, Alexander Gardiner, William McLelland, Alexander Hemphill, any three to form a quorum in trivial matters, but in matters of importance the whole to be assembled. Here follows a bill of lumber, the size of the timbers required would move the wonder of our modern frames, 8x12 and 6x9. We see the size of the building to have been 46x32. No grass

St. Andrew's Church, Niagara.

was allowed to grow under the feet of these pioneers, for the next day 1st October, follows an agreement binding them to support Rev. John Dun, promising to pay £300 for three years, £100 per year with house room, a previous copy having been made out 23rd Sept. The agreement is from 30th June for the same year, showing that they had enjoyed his services from that date. Then follows an agreement as to windows, there being sixteen with 40, 24 and 12 lights respectively. A petition to Land Board for four lots in one square 157, 158, 183, 184. By referring to a plan of the town, we see that the first church stood where the present one now stands. A copy of subscriptions for building the church, different sums subscribed from 8 shillings to £10, while the amounts promised for the support of clergyman are about the same per year. Andrew Heron is appointed Treasurer, and "this is to be made public, as the frame is shortly expected down and the money will be wanted for the purpose of paying for the same." The whole amount subscribed at the time was £215, of which £150 is marked paid. Among the names is that of Samuel Street, £8.

Then follow receipts from Rev. John Dun of yearly salary: plans for seating and pewing church are brought forward Sept. 1795. On March, 1796, a sexton employed for £6 N.Y. cy. On the same date pews to be let for £3 and £5 each. Here appear the names of Col. Butler, Peter Ball, Daniel Servos, Andrew Heron for sums as high as £10. The 21 seats let this day amount to £150. The last receipt given by Mr. Dun is 8th May, 1797. His name is found afterwards among the pewholders as he gave up the ministry and engaged in trade. The next business meeting is Sept. 2nd, 1802, when the Rev. Jno. Young of Montreal is engaged, to have the privilege of teaching a school. The same day the thanks of the meeting are given to Mr. John McFarland for the bell which he has been pleased to present to the church. Again the seats are let and the names of William and James Crooks, John and Colin McNabb, Jas. Muirhead, the heirs of the late Col. Butler, who, we find from St. Mark's register, died 1796. Then follow lists of payments for glass, putty, stoves, stovepipes, rum for glaziers, rum for raising (2 gallons), interesting as shewing the prices then, rope for bell, "rope wetted,"

whatever that may mean I leave for wiser heads; covering and foundation for steeple, so that we see the first church had a spire as well as the present; charge for ringing the bell. Accounts from 1804 to 1812, all in a peculiar large hand, the writing almost filling the line, and though so large exceedingly difficult to read. All this time, although there was considerable debt, Mr. Heron seems to have advanced money when needed. We find in 1795 a "large balance unpaid and a great deal to be done to make the church convenient and comfortable." An obligation drawn out requesting "loan of money from those who were able to loan any to this laudable purpose, that the building be not impeded."

The baptisms in this book are only from Aug. 1795, to 1802, except two daughters of A. Heron, recorded in his own peculiar hand 1809 and 1814, Nov. 27th, the latter nearly a year after the burning of the church. The baptisms are performed by the regular ministers and others called visiting ministers. One in 1792 by Rev. John McDonald from Albany, U. S. The children of Ebenezer Colver, township of Louth are entered as baptized in 1781, 1783 and 1791, earlier than any in St. Mark, but the performing Clergyman is not mentioned, but showing that in those early days this duty was not neglected. Rev. Mr. Mars, a visiting Clergyman from 1st Feb. to 14th March, 1801, baptized several. Here we find the good old word "yeoman" used.

Here is a notice which seems to show friction of some sort. "Resolved that this church is under the direction and control of the majority of the trustees and not subject to the direction of the clergyman." "Resolved that the pulpit, being part of the church, is subject to the majority of the trustees." Provision, however, seems to have been made even at that early date for their share in government, of the *minority*, of which our politicians may take a note. "Resolved that in case of a division of the Society the church shall be held alternately by each party, that is one week to one party and one week to the other. The key of the church to be left at all times with the trustee residing nearest to the church in order that the majority of the trustees may know where to find it when they may see fit to admit a preacher."

In 1804 Mr. Heron presented an account for £176 8s. 3d. lawful money U. C., inspected and approved, as also account of Mr. Young £27, also approved. Of these we shall see more as the years roll on. Resolved that in 1805 that Andrew Heron be clerk. April, 1805, persons named are authorized to obtain services of a clergyman at the rate of £75 and £50 to teach 13 pupils, if he be inclined, in Latin, Greek and Mathematics. In this obligation to pay, the word dollars occurs for the first time. In 1809 the Rev. John Burns gives half his time to church, the pews to be let for one-half of that in 1796. His name is also mentioned in 1805 and appears during the years 1810—11, 16, 17, 18. He, it appears taught the grammar school and gave part of his time to the congregation, as sometimes he is mentioned as preaching every third Sunday and sometimes every fourth.. Different efforts seem to have been made to obtain a Presbyterian of Established Church of Scotland, in 1806, communicating with Rev. Jas. McLean, of Glasgow, agreeing to pay his expenses out. He actually preached during June, July, August, the church to be open to Rev. John Burns when it did not interfere with any other engagement of Trustees. In 1809 subscriptions set on foot to finish the church. From 1812 to 1816 there are no records. No doubt, the war scattered the people and broke up the congregation. Here again St. Mark's had a great advantage, a resident clergyman and a stone church not entirely destroyed ; for heavy as were the timbers of St. Andrew's, they only fed the flames more fiercely.

In 1818 agreement with Rev. Chas. Jas. Cook. Then in 1820 a petition to the Earl of Dalhousie for a sum of money to build a church in town and give title to land on which former church did stand. A collection at Divine Service to repair windows and building as far as necessary for comfort of congregation (supposed to be school house). In the *Gleaner* lying before me for 1818, published in Niagara, is an advertisement of "annual meeting of Presbyterian Church, to be held in school house. The accounts of money received and expended in building school house will be produced."

In 1820 a letter asking for the services of Rev. Thos. Creen, who

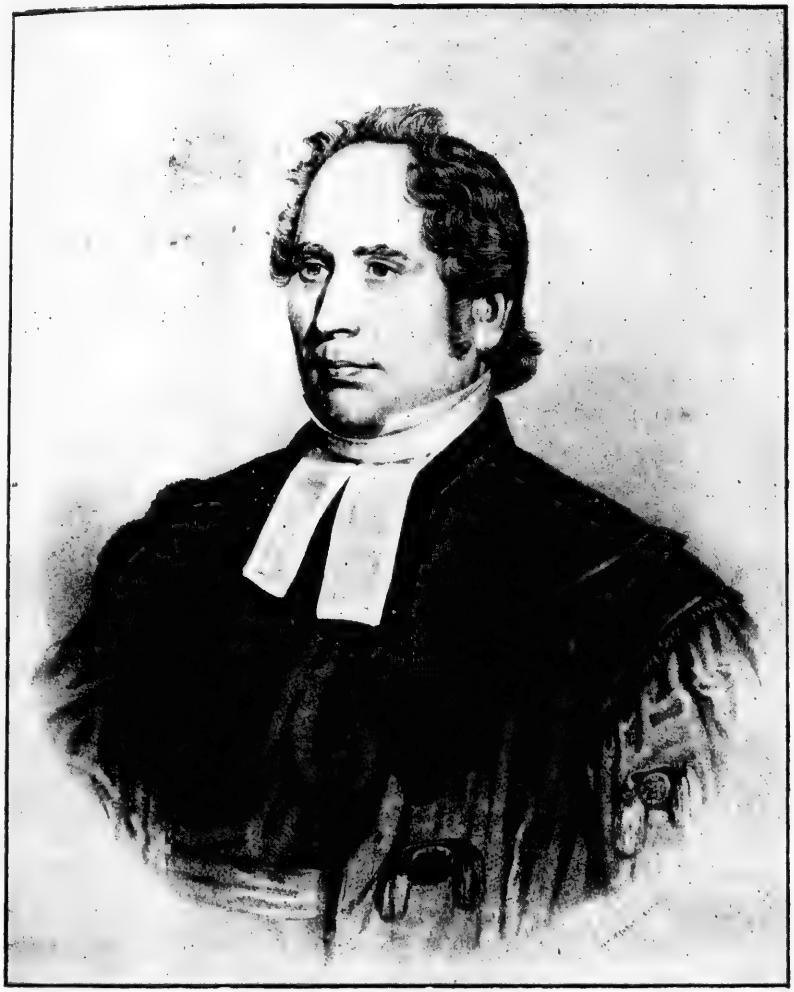
had preached for them a few weeks and with whom they were pleased. At a meeting in the school house, held 1821, "Resolved to put themselves under the Presbytery." Here follow signatures and sums promised, sadly diminished from those before the war. In 1821, Rev. Mr. Smart, of Brockville, who was present, was appointed their Commissioner, on the 21st Dec. elders were nominated, Rev. John Burns presiding. Scarcely any records for 1822-23, but in 1824 is presented the former account of £176 8s. 6d., with interest for twenty years, making the whole sum almost the amount, £400 allowed by Government for loss of the church. £100 had been received and paid on this account. Some interesting items occur. Paid for deed of church, £6 14s. 6d.; passage to York and back, £1; detention there two days, 10s. There seems to have been no settlement of this account till 1833 when follows in small clear writing almost like copper-plate of W. D. Miller, "amount due the two persons named, £203; interest for 9y. 4 2-3 m. from 1824 till the church was burnt." This is signed by James Muirhead, Robert Dickson, Wm. Clarke, perhaps as arbitrators, or who state this to be the decision of the majority of the trustees.

The wheels of state must have moved slowly, as this sum £400 demanded in 1820 from the Government, awarded in 1824, was not paid for several years and then only in instalments of 10%, 25%, etc. In 1828, Rev. Mr. Fraser was engaged for two years and in 1829 a call was sent to the Presbytery of Glasgow offering £150, and the Rev. Robt. McGill was sent out. Now come various interesting items bearing on the vexed questions of Clergy Reserves, status of Presbyterian minister, &c. Fancy a proud, dignified man like Dr. McGill coming from Scotland where he was a minister of the Established Church and finding that he was not allowed to perform the ceremony of marriage. Here are extracts from the dignified and rather curt letter he writes.

"SIR,—I understand it to be required by the law of the province that a minister in connection with the Established Church of Scotland . . . . must yet submit to request of the General Quarter Sessions authority to celebrate marriage, even among members of his own congregation . . . although I regard

this law as an infringement of those rights secured to the Established Church of Scotland by acts of the Imperial Parliament of Great Britain . . . it seems expedient that I should conform to it, until that church to which I belong shall procure its abrogation as an illegal violation of its rights. I request, therefore, that you will give notice to all concerned that I intend . . ."

Also in this connection comes a copy of certificate to the Governor's office, York, for the share of money alloted by Her Majesty's Government for support of ministers of Church of Scotland. In 1830, subscriptions for a new church, this is seventeen years after the town was burnt, they having worshipped in the school-room where the Sexton's house now stands. Also a subscription for sacramental silver vessels which cost £20. On looking over the names we find many familiar to us, but so far as I know of the eighty names signed sixty years ago of various sums from £10 to £50, there are just two living now, Wm. B. Winterbottom, Niagara, and Gilbert McMicking, Winnipeg. Such well known names are here as Robert Dickson, Walter H. Dickson, Lewis Clement, Andrew Heron, Thomas Creen, Edward C. Campbell, Robert Hamilton, Daniel McDougall, Robert Melville, Jas. Crooks, Jno Claus, John Rogers, John Wagstaff. The whole sum subscribed was £760, the church to seat 600. The name St. Andrew's was now used for the first time, salary of the clergyman £175 with Government allowance and promise of manse, as soon as possible. Next comes Incorporation of church and the plan of the church and names of those who purchased seats, of whom there are now in the church representatives of six. In 1834, old meeting house was rented for £12. 10s. In 1836, directions to advertise for a precentor in the newspapers of the town. Belonging to this period are the Communion tokens, bearing the inscription, "St. Andrew's Church, 1831, R. McGill, Niagara, U. C.," which are now in demand by collectors of coins and may yet be quite rare if this rage of numismatists continue. Now comes the vexed question of the Clergy Reserves in the form of a petition to Sir Francis Bond Head for a due support from lands appointed, &c. Now that the bitterness and rancor caused by this subject is forgotten we may quote without risk of wounding any one the



Rev. R. McGill, D.D.

words of the petition to Sir. John Colborne showing the national characteristics of this people, a stern determination to have their constitutional rights and to gain them not by violence but by constitutional means The petition goes on to state that "they feel aggrieved by an act of the Lieutenant Governor, establishing a rectory by which their rights are infringed and which is incompatible with privileges granted by the Treaty of Union between England and Scotland, privileges belonging inalienably in a British colony to subjects of Scotland as well as subjects of England." The institution of the rectory it is said "recognizes the incumbent as sole spiritual instructor of all residing within its bounds and places them in same relation to the Establishment as Dissenters of England are to church established there." To this are signed 128 names, of those the only ones now known to be living are A. C. Currie, Wm. Barr, Jas. McFarland.

Annual meeting 6th February, 1838, we have a glimpse of the Rebellion, "as meeting was unavoidably deferred on account of disturbed state of country from late insurrectionary movement, and piratical invasion from frontiers of U.S., the members being engaged in military duty." In 1838 comes the appointment of Jno. Rogers as Treasurer, which position he held till his death in 1883, almost 46 years. It may be noticed that while there have been only three incumbents in St. Mark's, and in St. Andrews, so many changes, the latter church had the advantage of three faithful officers who term of office reaches almost to a century.

In 1839, in acknowledgment of sacrifice made by Rev. R. McGill remaining in Niagara instead of accepting a call to Glasgow, a subscription to raise the sum of £300 as a New Year's gift from his congregation. In 1840, reference to school kept by Jas. Webster in school room under control of church, in 1842 called St. Andrew's Church School, and to avail themselves of Act passed in Parliament in regard to common schools. A paper bearing on the subject of Clergy Reserves came into my hands some years ago which I copied. Singularly enough it is not found in this book, as a parchment copy was kept. It is a petition to the Queen in 1842, that, "in consequence of mistakes made in the census of 1839, members of PresbyterianChurch were

underrated in settlement of Clergy reserves in 1840, and that relief be granted for this wrong." It is signed only by heads of families, 142 names, giving number in each family, making 628 altogether. This was in the palmy days of Niagara, when the church was crowded above and below; in 1844 only one seat and two half seats were not taken, during ship-building at the dock. Of the names signed to this petition only one person is now living Alexander R. Christie, Toronto.

A legacy of £750 was left by John Young to the church and a statement is made that part of it is invested in Montreal Harbor Loan. Rev. Mr. McGill reports that he has received £52 10s. in interest for the balance which by condition of the will he could use for himself but minutes go on to say, that he generously allows to church. The only tablet in St. Andrew's is in the southern vestibule, reading thus:—"Sacred to the memory of John Young, Esq., long a merchant in Niagara, returning home in pain and infirmity he was drowned in Lake Ontario, where his body rests awaiting the hour when the sea shall give up her dead. In his last illness concerned for the spiritual welfare of coming generations he ordained a bequest for the perpetual maintenance of divine ordinances in this church. He met death July 29th, 1840 aged 73. Pray for the peace of Jerusalem, because of the house of the Lord I will seek thy good." In 1845 a presentation to Dr. McGill, on occasion of his leaving for Montreal, of breakfast and tea set of massive silver. To this are signed 64 names, of whom now living are Thos. Elliot, Andrew Carnochan, Jas. McFarland. It is singular that while Montreal gave a minister to Niagara, in its earlier days the chief city of Canada was now indebted to Niagara for an able preacher. The present manse was built by Dr. McGill, and purchased from him with a legacy of Mr. Young, as the handsome pulpit was the gift of Mr. Young.

Among the names signed in 1850 to the call to Rev. J. B. Mowat now professor of Hebrew, Queen's University, now living are only Jno. M. Lawder, Jas. G. Currie, James M. Dunn, John Currie, Andrew Torrance. The memory of Rev. Dr. Mowat is yet cherished in Niagara. In 1851 is noticed the very handsome sum paid in to support of the church by non-commissioned officers

and privates of Royal Canadian Rifles here, who attended St. Andrew's. In 1852 is purchased a bell; having enjoyed the use of one for nine years, 1804 to 1813, they were without one for forty years. In 1854 a Glebe is purchased with £150 offered by Clergy Reserve Commissioners, they afterwards raised £50 to complete the purchase. In this period the church twice sustained serious injury from storms, the roof being taken off and other damage sustained.

Of the names signed to the call to Rev Chas. Campbell in 1858 we have a startling commentary on the slow but sure approach of death, of 68 names only four persons are now living, Jas. M. Dunn, Jno. Blake, Thos. Elliot, Robt. Murrry. Having now come to comparatively recent times we may fitly close with an extract from the records of St. Andrew's, on the death of Wm. Duff Miller, which goes on in stately periods thus "who for the long period of half a century had been a most valuable member, taking on all occasions a deep interest and acting a faithful part in the temporal and spiritual affairs of the church, being one of that little company of excellent Christian men (himself the last survivor) that during a lengthened probation of trial and suffering arising chiefly from the want of regular ministerial services, managed and kept together the Presbyterian congregation of Niagara when in the year of our Lord one thousand eight hundred and twenty-nine, their laudable efforts were at last rewarded, by the Church of Scotland's ordaining and inducting a minister to the pastorate; the deceased, the following year on the completion of the ecclesiastical organization of the congregation to church ordinances, was ordained to the Eldership, which office he worthily and actively filled to the day he rested from his labors."

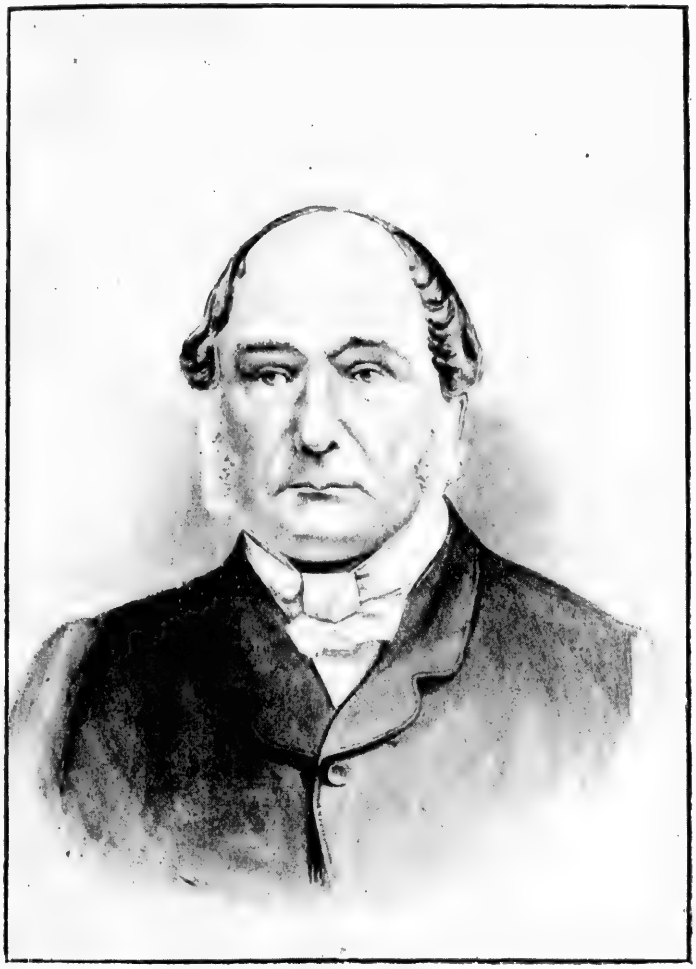
Yes, these pioneers of St. Andrew's and St. Mark's did noble work, after life's fitful fever they sleep well. May those of the present day not prove degenerate sons of such noble sires, but in the duties of every day life write history so that those of a day as far advanced on the light and civilization of ours as this is of the days of which we have been giving the record, may say of us, "they did what they could."

Since writing the above, two centeninals have been held in the town, that of St. Mark's held 9th, 10th, and 11th of July, 1892, and that of St. Andrew's, held 18th, 19th and 20th of August, 1894, in each case the meetings being largely attended, especially by the descendants of the members of these churches a century ago, they often having come long distances. In St. Mark's a brass tablet was unveiled with the following inscription ;—

"To the Glory of God. This tablet is erected by the congregation of St. Mark's church in grateful commemoration of the 100th anniversary of the foundation of this parish, on the 9th of July 1792. The nave of the church was built about 1807, and burned during the war of 1812, the walls only remaining. It was restored 1820, and enlarged to the present dimensions in 1843. During the century the living has been held by the following incumbents: The Rev. Robert Addison 1792 to 1829; the Rev. Thomas Creen 1829 to 1857; the Rev. Wm. McMurray, D.D. D.C.L., Archdeacon of Niagara, to the present time, assisted since 1888 by the Rev. J. C. Garrett as curate."

In consulting the archives of Canada several items have been found definitely fixing the date pretty conclusively of the building of St. Mark's. The evidence at least is of a negative nature shewing that St. Mark's could not have been built before 1802. A sum of money had been granted from England and a letter February 24th, 1797, from Peter Russell to Lord Portland asks leave to have churches built at Newark, York, Cornwall, there being already one at Kingston. On Sept. 11th, in a letter from Lord Portland to Peter Russel, £500 has been granted. Feb. 20th, 1798, no part of the money appropriated had been applied for and recommends that subscriptions be raised by inhabitants, sites chosen and church wardens elected. In 1802 money is apportioned to Sandwich £200, Niagara, £100, York £300, Cornwall £200. In the places mentioned the people are building, or preparing to build, and are applying for their proportions. Mrs. Simcoe writes 26th July, 1792, "there is no church here, met for service in Free Mason's Hall where divine service is performed on Sunday."

Many of the inscriptions are remarkable for their bold flights of fancy; the exigencies of rhyme, rhythm and syntax are boldly



Rev. Thos. Creen.

met and conquered. A few examples may be given. Over the Trumpeter H. M. Royal Artillery's Division,

"Here lies within this silent grave
A Royal Soldier brisk and brave,
Who suddenly was snatched away,
From off this sodden foot of clay."

Another dated 1802 :

"So weep not, drie up your teare ;
Heare must i lie till Christ Apeare."

No faint praise is this :

"Here lies as much virtue as could live."

Another :—

"Filial affection stronger than the grave,
From Times' obliterating hand to save ;
Erects this humble monument of stone
Over a father's and a mother's bones."

How different from the simple name and age of the present time or the few appropriate words on monuments lately erected here.

"The memory of a life nobly rendered is immortal ;"

Or

"Laid here in faith, hope and love all that is mortal of—"

Of St. Andrew's too, some later information may be given. The centennial celebration held on Aug 18th, 19th, 20th, was well attended, the Premier of the province, now the Lieutenant Governor, Sir Oliver Mowat, was present and made an address, which supplied many links in the history of the church while the Hon. Beverley Robinson the late Lieut. Governor, followed in a short pithy speech. A tablet was unveiled by Rev. Prof. Mowat, a former pastor, having the following inscription :—

1794—1894.

"In grateful commemoration of the one-hundredth anniversary of the organization of this congregation, this tablet is erected by the members of St. Andrew's Church, Niagara. The first building begun in October 1794 and erected on this spot was burnt in the war of 1812--14. The congregation met in St. Andrew's school room on the north corner of this block, for some years. The present church was built in 1831. The ministers have been:

Rev. John Dun, Rev. John Young, Rev. John Burns, Rev. Thos. Fraser, Rev. Robert McGill, D D., Rev. Charles Campbell, Rev. William Cleland, Rev. J. W. Bell, M. A., and the present pastor Rev. N. Smith."

In the graveyard too as in that of St. Mark's may be found the names of many of the U. E. Loyalists and of soldiers who fought here, as Donald McDonald of the 93rd Highlanders etc. Here also was buried in 1833 John Crooks, the Superintendent of the first Sunday School in the town. A small tablet inserted in the north wall of the church has the words, "The Minister's Burying Place". Is it not strange that in all se hundred years no minister of the church died here so tha.. for an infant of a day this square is unoccupied.

In the Archives of Canada for the year 1891 is a letter dated Newark, Oct. 12th, 1792, from Richard Cartwright. asking for assistance to Church of England in Eastern district and goes on to say that "The Scotch Presbyterians who are pretty numerous here, and to which sect the most respectable part of the inhabitants belong, have built a meeting house and raised a subscription for a minister of their own who is shortly expected among them." This shows that some sort of building had been erected before that started in 1794.

Of these two historic churches the words of George McDonald in the Sea Board Parish may be appropriately quoted. "And when I saw it I rejoiced to think that I was favored with a church that had a history—one in which the hopes and fears, the cares and consolations, the loves and desires of our forefathers should have been roofed—Therefore I would far rather when I may, worship in an old church, whose very stones are a history of how men strove to realize the Infinite, compelling even the powers of nature into the task."

Locust Grove.

The residence of Mrs. J. W. Ball.

By CHAS. A. F. BALL.

The families of Bahl or Ball and Mann intermarried; all or a portion of either or both emigrated from Heidelberg, Germany, to Blofield, in the County of Norfolk, England.

In the year 1690 during the reign of William and Mary some members of the Ball family, purchased from the Crown, lands in the Mohawk Valley at one york shilling per acre, emigrated to America and settled there.

In the Revolutionary War, the family remained loyal to the British Crown, and Jacob (the father) with his sons, Peter, Jacob and John, came to Canada in 1782 and engaged in the war on the side of Great Britain in Butler's and Queen's Rangers. Jacob (the father), who was a Captain, was followed to Canada by the greater part of his company, who joined with him in the cause of the Crown. George, the youngest son, with the female portion of the family came to Canada in 1784.

Lands were granted by the Crown in the townships of Louth and Niagara :—the family settled on the latter, about two miles from Niagara.

George, the youngest son, went to the township of Louth, on the Twenty Mile Creek, that part afterwards known as Ball's Mills, where he erected a grist mill, saw mill, woolen mill, cooper shop and general store :—These were largely utilized by the Military in the war of 1812—a portion of a British Regiment being stationed there for a considerable time to guard the mill and other property, whence a very considerable portion of their supplies was received.

During the war of 1812, the home on the Niagara property was burned by the enemy, grandmother being driven out and

only allowed to take a small bundle in her hand. The house, about 70 feet in length, was completely destroyed and with it a quantity of valuables sent there for safe keeking. In 1818 John built the house seen to the right of the picture and in 1820 George built a large brick house, that which appears in the engraving, on the Niagara homestead and in 1821 removed there from Louth with his family and continued to reside there till his death which occurred in February 1854.

With reference to the aforementioned British regular troops at Ball's mills, there were two companies of the (104th I believe) under command of Captains Brock and Vavasour—Captain Brock was a nephew of General Sir Isaac Brock. The General's hat which was received after the death of the General, was presented by his nephew, Capt. Brock, to my father George Ball. Capt. Brock's wife was with him at the Twenty.

The following lines written on the balcony of the old house, (apparently in red chalk) was distinctly legible for many years after :—

"The blessing of God attend this house
For the kindness they have shown
To the 104th when stationed here,
The country to defend."

(The foregoing memorandum was written by Chas. A F. Ball, youngest son of George Ball.)

In addition to the above it may be said that of the 1000 acres granted to the family in Niagara township over a hundred years ago, that 750 acres are still in the possession of the family, unlike many families who now own none of the land so granted, and through the length and breadth of Canada are found descendants of Jacob Ball, whose name appears in the list of Butler's Rangers. In the Historical Room is the original Muster Roll of one company of this celebrated regiment dated Niagara 1782. It is headed Lieut. Col. John Butler, Capt. Peter Len Broeck, 1st Lieut. Jacob Ball, Muster roll for 218 days from 30th Sept. 1782 to 9th April 1783 and contains the names of fifty privates three sergeants, three corporals, two drummers, with interesting

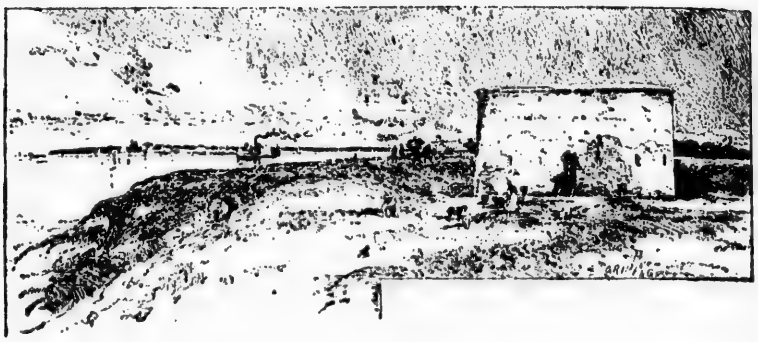
remarks as "on command to Oswego or Detroit", "On Duty", "Prisoners of War" etc. Capt. Ten Broeck resigned in January 1783 and Jacob Ball must then have become Captain. Many well known names of U. E. Loyalists occur as Fields, Showers, McMicken, Cassaday, Vrooman, Clendennan, etc.

In a census taken by Col. Jno. Butler in 1782 of the settlement at Niagara the name Ball does not occur but in that of 1783 Jacob Ball is mentioned with 11 acres cleared and Peter Ball 5 acres while others who had come earlier have in some cases 50 acres cleared.

In the family burying ground are inscriptions to Jacob Ball and his three sons, Peter, John and George, while in the old burying ground at Homer may be seen a large raised tomb to the other son Jacob Ball. It is remembered that all the older family spoke German as well as English and also the elder children.

In many documents the name is honorably mentioned. In the papers of 1847 as showing the extended trade of this district, and of Ball's Mills referred to before, in the disbursements of money raised to relieve the distress in Ireland, is the item of 500 barrels flour purchased from G. P. M. Ball, Louth, (the son of George Ball) from Ball's Mills to send to Ireland, and in the list of contributors to allay the want and suffering caused by the famine the name of George Ball, Louth, as giving 16 barrels of flour. There also appear the names of Wm. M. Ball and John Ball among the contributors. Besides this, shewing the liberality of the family in all good works, on the list of life members of the Bible Society giving $50 at one time, are found the names of Jno. W. Ball, Margaret Ball, Mrs. J. W. Ball, and others. In the list of Grammar School Trustees, Magistrates and other officials the name Ball frequently occurs and in St. Mark's Centennial volume is a portrait of John W. Ball, who for fifty years was an officer of the church as S. S. Teacher, Church Warden, or other official capacity.

Mrs. Roe and Mr. C. A. F. Ball who are Hon. Vice-Presidents of our Historical Society are the only survivors of the eleven children of the George Ball referred to above. ED. J. C.



Fort Mississagua.

By Janet Carnochan.

This fort has been called one which never fired a shot in anger, at least as it now exists, for little but the tower, the ramparts and the magazines remain. The earthworks are in the shape of a star and of much earlier date certainly previous to 1796 and at different points there were batteries in the war of 1812. From the Archives of Canada we learn that an Act was passed by the Provincial Assembly at York in 1803 to erect a lighthouse on Mississagua Point, at the entrance of the river near the town of Niagara. In an engraving in John Ross Robertson's History of Free Masonry, the lighthouse may be seen with the lighthouse Keeper's house near it, and on the bank, nearer the town, buildings which must represent the Engineer's Quarters, about the site of the Queen's Royal Hotel. In the engraving in our first pamphlet, from the Philadelphia Portfolis of 1818, representing the taking of Fort George may be seen the river and lake front, shewing the lighthouse, St. Andrew's Church, St. Mark's Church, a battery, Forts George and Niagara on the 27th May 1813.

Dominic Henry, a veteran, in the 4th Batt. Royal Artillery of Cornwallis, afterwards came to Niagara and became the keep-

er of the lighthouse from 1803 to 1814, dying at Niagara in 1829. His wife Mary Madden, we find from the Records of the Loyal and Patriotic Society published in 1818, was presented by them with the sum of £25 in appreciation of her work in serving out refreshments to the British soldiers of Vincent's small force when resisting overwhelming numbers, 6000 against a few hundred, and she is described as "a heroine not to be frightened", and here on the 13th December of the same year fled many inhabitants of the town bringing valuables for safe keeping till the house could hold no more, when the sky was lit up with the conflagration of the town, for the lighthouse on the Canadian side useful to both east and west and the Lighthouse Keeper's house as well, were spared. It is believed that the present tower was built shortly after on the spot where the lighthouse stood, it being taken down, as a light was put on the top of the present old castle at Fort Niagara shortly after; the present lighthouse having been built about 1875 and the light removed from the old castle of 1748. An outline sketch of some of the buiidings taken by Gen Seaton Gordon in 1824 and shewing the flagstaff, is in possession of our Society and in Lossing's History of the war of 1812 is a sketch taken by him in 1860 of the various buildings here then, some of them of log, none of which are now to be seen, for it was dismantled in 1870,and the cannons removed and for several years the buildings lay open and uncared for, even the wood work of the tower being destroyed by fire. The remains of the palisades which surrounded the fort may yet be seen but must soon disappear from the sapping of Ontario's ceaseless waves.

For many years the fort and the buildings within the enclosure were occupied by British soldiers. Lately a roof has been put on with what is certainly an offence to the eye, instead of the flat roof to which so many climbed to inspect the cannon, has been placed there a cottage roof with dormer windows. A fort with a cottage roof and dormer windows! The iconoclasts of the present have thus destroyed all resemblance to a fort.

The walls it is believed were built from the bricks brought from the ruins of the town, the broken bricks showing quite

plainly, the walls are at least five feet thick, as may be seen in the loop holes. A letter has lately come to light telling of the construction of the fort. The letter is dated "Hope Cottage Fort George, Dec. 1814" from Mrs. Jenoway to the effect that her husband of the 1st Batt. Royal Scots had constructed fortifications at Queenston. He has the entire command of the Engineers Depot at Fort Mississagua and Fort George. The former is a large new post which he had the direction of at the commencement." Along the shore landed the enemy, stretching to Crookston now Chautauqua and here on the morning after the battle lay in a small space three hundred dead. The late Mr. R. N. Ball told the writer that in a log house then standing, the floor was swimming with blood from the wounded carried in. It is strange that of all that number we only know the names and graves of five. In the old graveyard at Homer is a stone to George Grass who was killed at the battle of Fort George, May 27th, 1813, and in the vestibule at the north door of St. Mark's is a tablet to Capt. Martin McLellan, Chas. Wright, Wm. Cameron and Adjt. Lloyd interred in the graveyard. Lately at Chautauqua in erecting a windmill the skeletons of four soldiers were unearthed, from the buttons it is certain they were British, the bones of these heroes of the past were replaced, and it is hoped some mark, however slight, may yet be put there to mark the spot.

Our poet, Wm. Kirby, in his Canadian Idylls has thus described the fort ;

> "Its walls thick as a feudal keep with loopholes slashed,
> Contain the wreck and ruin of the town.
>
> × × ×
>
> The ruins of its walls and hearths were built
> Into this stern memorial of a deed
> Unchivalrous in days of war gone by."

It is hoped that as the Historical Societies have requested this fort as well as Fort George and Fort Erie may be placed like Brock's monument in the hands of the Niagara Falls Park Commissioners so that these spots made sacred by the blood of patriots may be protected, preserved, made beautiful so that instead of feeling the blush of shame at seeing the neglect of

points of historic interest we may point with pride to these spots where our forefathers held not their lives dear if they might keep the soil a sacred heritage for their children.

The following sonnet by the present writer when the fort was almost in ruins appeared in the Toronto Week :

"Deserted, drear, and mouldering to decay,
A square low tower stands grim and gray and lone
From Newark's ruins built, its walls storm blown,
When sword and flame alternate seized their prey.
Ontario's waves in rage or idle play
Sap palisade and fort with ceaseless moan,
Shall we historic relics see o'erthrown,
And not a voice be raised to answer nay?
Four nations here for empire sternly fought,
And brightly gleamed the red man's council fire,
The beacon lights the dancing wave and lea,
Where Brave La Salle both fame and fortune sought.
In fratricidal strife fell son and sire,
Where friends stretch hands across a narrow sea."

NOTE TO CENTENNIAL POEM.

[In the third canto, beginning with the ninth line, reference is made to two venerable, retired clergymen, Canon Arnold, late rector of Fort Erie, and Doctor Ker, for years the church's devoted and beloved missionary to Gaspe. The former, nearly ninety years of age, and some ten years older than Dr. Ker, was hale and hearty; the latter, less active and, in fact, grown feeble, found it much less easy to get about. This gave Canon Arnold the opportunity of taking the arm of his clerical brother and assisting him in going to and returning from the table of the Lord. It was always to the writer and others a very affecting sight.] JNO. C. GARRETT.

Navy Hall.

A long low building, now to our shame be it said, used as a stable, facing the river, not far from what was called King's Wharf, marked as such in old maps of the town is all that now remains of the four buildings called Navy Hall in 1788, one of which was cleared out, the sails, cordage and other naval stores being removed when Gov. Simcoe arrived in Newark in 1792, no other building being available as a residence. In the Archives of Canada is given the list of expenses incurred in fitting up the building for the use of His Excellency, Col. Simcoe, boards, shingles, lath, paint, glass, putty, nails, sashes, locks and hinges altogether the modest sum of £116 5s. It is mentioned that some of the buildings were erected in the course of the last war (meaning 1775 to 1783) for naval officers but in time of peace repairs were neglected. The map of Mr. Chewett in 1804 shows four buildings, one of these a long structure at right angles to the river and three others parallel with the river. The Duke de la Roche Fancauld-Liancourt, who visited Governor Simcoe in 1795, described the house occupied by the Governor as "a small miserable wooden house which was formerly occupied by the Commissaries."

Mrs. Simcoe who was something of an artist made a sketch of Navy Hall in 1794 from the deck of a sloop at the mouth of the river, showing a long building parallel to, and another at right angles to the river.

Some ridicule the idea that the long low building at present standing in the lower part of Fort George enclosure can be one of the original buildings of Navy Hall, but so far the fact has never been disproved and much evidence of a corroborative nature can be adduced. It must be remembered that the building does not stand where it originally did, as some years ago when the late

W. A. Thomson made a cutting through the oak grove with the idea of having the train of the M. C. R. land near the King's Wharf instead of going through the town, permission was asked and obtained to move the building which stood nearer the river than now and almost in the line of the proposed cutting. The house was carefully moved higher up, its position there being a puzzling thing to those who are not aware of this fact.

By many the building was called the Red Barracks, the dull red may yet be seen, and on each door the words "28 men", so that here must have been crowded 56 men of the Royal Canadian Rifles or other regiments of an earlier date.

The much vexed question as to the first Parliament House may yet be settled but so far it is wise not to assert too confidently, since no less than five places have been mentioned, Navy Hall, The Indian Council House, The Parliament Oak, Fort Niagara, Government House near the present Court House, and since Parliament met here during five years it is quite likely that more than one of these can claim the honor.

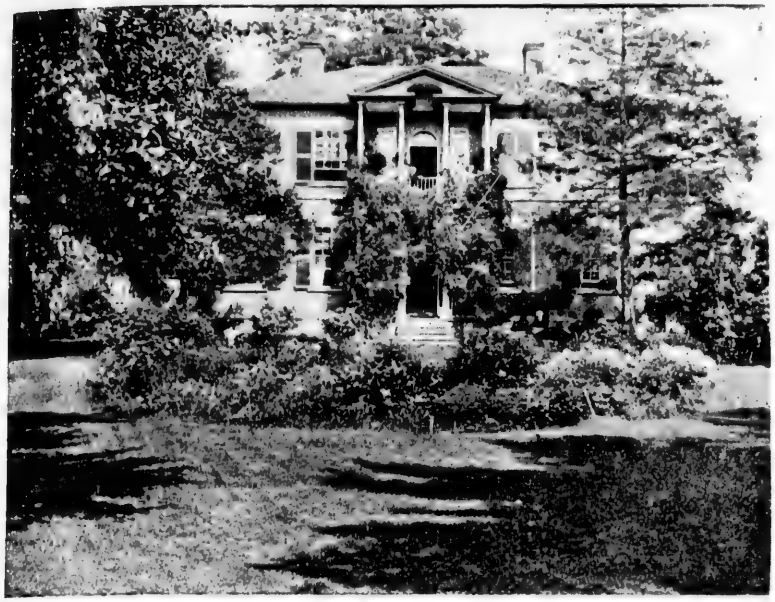
In a map of 1831 of the Niagara Harbour and Dock Company the position of King's Wharf is given, and Navy Hall a long building, also the ferry house the property of Andrew Heron, also farther north at the foot of King Street, the Guard House, in the middle of the street, close to the water.

On account of the fact that the whole of the buildings in the town were burned except two when the Americans left, many think this was built since but it is not certain that they destroyed the buildings in the outskirts which they were using, these would certainly be left to the last and it is an historic fact that the British coming in sooner than they were expected, the tents of the Americans were left standing, some of the buildings of Butler's Barracks, the hospital and Indian Council House, the powder magazine, then why not one or more of the buildings below Fort George which they must have used.

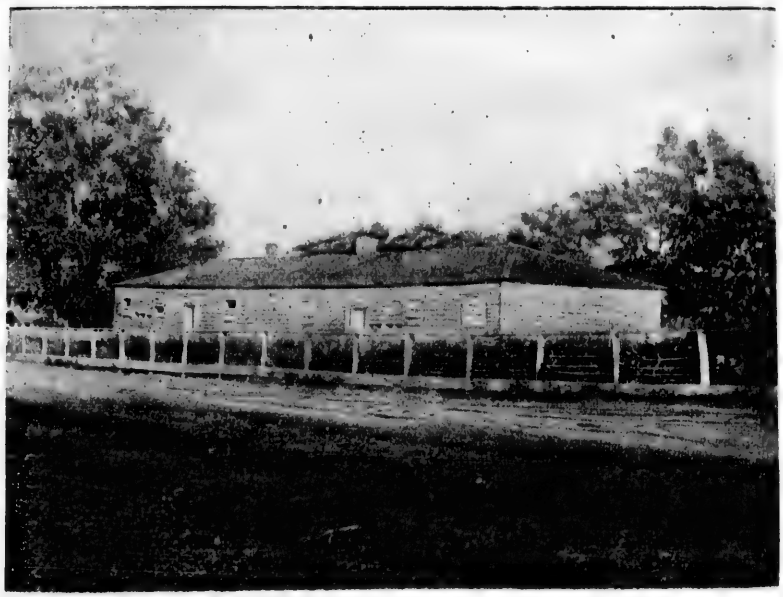
Two or three statements of old residents seem to confirm this; old Mr. Winterbottom who died lately and who was a boy of eleven at the time of the war always in speaking of this building called it Navy Hall. Mrs. Quade, (whose father was Dominac

Henry, the Light House Keeper,) who was born here in 1804 and lived here till 1831, in her frequent visits to the town, crossing from Youngstown always said to her children when passing this building "that is the old Parliament House". Mr. John Alma a wholesale merchant of the town, and who came here in 1830, stored his goods in this building which was then called Navy Hall, this on the authority of Mrs. Colquhum. All these facts point to the belief that this old house is one of the original buildings which formed Navy Hall.

Here were entertained H. R. H. the Duke of Kent and here on the 4th June 1793, His Majesty's birthday Gov. Simcoe held a levee. Many of the letters of Sir Isaac Brock are dated from Navy Hall and constantly in the Archives of Canada during these early years we find State papers written from or directed to Navy Hall, Niagara. In the issue of Upper Canada Gazette for May 30th, 1793, the expression is used "Council Chamber, Navy Hall" Niagara, shewing that part of the work of the early legislators was done here. Should not then some steps be taken to protect this old building?



Locust Grove, Residence of Mrs. J. W. Ball.



Navy Hall.

Jail and Court House.

The present Western Home which was occupied by Miss Rye's orphan children for twenty-five years was built in 1817 as a Jail and Court House and is well entitled to be called an historic house. The first Jail of the town was situated on the spot known for many years as Graham's Hotel, the Black Swan opposite the Rectory and the Masonic Hall, and an advertisement, Newark 1795 for nails for the use of Jail and Courthouse, signed Ralfe Clench, Superintendent of Public Buildings, shows how early a Jail and Courthouse were necessary. We read that during the war of 1812, there were confined in it and the Block House at one time 400 prisoners, many of them for disloyalty and on the day of the battle of Queenston Heights, there being a brisk cannonade from Fort Niagara on the town and fort, the Jail and Courthouse were soon wrapt in flames from hot shell,

In the Niagara Gleaner 1818 there is a reference to the building of the jail "in that swamp" and in the Spectator of St. Davids, 1816, published by Richard Cockrell, there is an advertisement signed by Ralfe Clench, Clerk of the Peace, District of Niagara, "for the materials required for building the Jail and Courthouse to be delivered between 1st June and 13th July, 50 toises stone, 330 bbls. lime, 200 thousand brick, 20 thousand shingles, squared timber 12x14 of oak and 20,000 feet of pine lumber," the same Ralfe Clench advertising for Jail and Court House in 1795.

In this building, now nearly a century old, many remarkable trials took place and many noted persons were prisoners here. In 1819 Robert Gourlay whose trial is so graphically described by Dent in a passage rivalling the celebrated description by Macaulay of the trial of Warren Hastings, giving a striking word picture of the room, the judge, counsel, prisoner, witnesses, so that the

scene stands vividly before us. Here may yet be seen in the dormitory of these waifs and strays from the mother land coming to our far stretching country, above the wide staircase the gallery for spectators but of course many changes have been made since 1870 when it was bought for this philanthropic object.

Our present Courthouse was built in 1847 and the building of 1817 was only used as a jail till St. Catharines became the County Town in 1862 and a jail was built there in 1864. The cruel and harsh treatment of Robert Gourlay and the imprisonment of a Niagara editor for publishing one of his letters, the imprisonment accompanied with a heavy fine and standing in the pillory seems to us in these days a perversion of justice not easily understood. But these were also the days when hanging was punishment for theft as shewn by a notice in the newspaper of 1826. "David Springfield convicted of sheep stealing, sentenced to be hanged; Ben Green stole 10s. sentenced to imprisonment and 30 lashes; Oct. 28th, 1826 great disappointment, great numbers, many from the United States came into town to see three men hung but His Excellency had suspended the sentence. A wagon load of cakes and gingerbread had to be sold at reduced rates."The mingling of the horrible and the grotesque, the desire of the crowds to see the gruesome sight and appeasing their hunger with cakes and gingerbread, is a sad picture of [illegible]es. In Sept. 1826 Wm. Corbin and A. Graves sentenced [illegible]ed each for stealing a horse. In 1837 occurred the [illegible]markable slave rescue which reads to us like a romance too strange to be true. A slave Moseby who had escaped from Kentucky was followed by human bloodhounds and claimed as guilty of stealing his master's horse to escape. While awaiting the decision of the court he was confined in the Niagara jail and when finally an order was given for his return to slavery, a gathering of several hundred blacks watched the jail day and night for two weeks to prevent his being given up. Finally the slave escaped but two of the leaders were shot, the military being called out, the Riot Act read etc. The people of the town generally sympathized with the slave and those who made such efforts to save him from return to bondage.

Here too we read of men being imprisoned for debt, a letter

in a paper of 1832 referring to a charitable lady, Mrs. Stevenson, sending comforts to the prisoners, and the Post Master. John Crooks, sending wood in winter to allay the sufferings from cold. In later days several prisoners were confined here for their share in the Fenian Raid of 1866.

A picture of the jail as it was may be seen in pamphlet No. 2 of our Society and another as it is, and the story of the Slave Rescue. From the appearance now of beautiful flowers, graceful trees and shrubs, one could never imagine that the unmitigated ugliness of the first picture could be transformed into such a scene of beauty as may now be seen. During the twenty-five years of its history as Our Western Home 4000 girls have been sent out from its walls, most of whom have become good citizens, rescued from the over-crowded life of English cities.

The French Count's House.

For by this name was known the residence of Count de Puisaye, a French refugee in the time of the French Revolution, who formed the idea of bringing out from England to a place of refuge in that reign of terror a number of Frenchmen to form a colony. The first appropriation of land was in the county of York but the Count de Puisaye came to Newark and purchased land in 1798 about three miles from Niagara, built a stone house in the French style, part of which still remains. Quetton St. George, whose name was familiar both in Queenston and York was one of the colony. Most of the original building has been taken down but till last summer might still be seen a long low narrow building which formed part of the first edifice. A friend took a kodak view last summer for reproduction in our pages but alas, it was found that just previous to the taking of the picture the house had been modernized so as not to be recognized. Many stories are told of the Count who was a French nobleman of courtly manners, a gentleman of the old school of politeness,—also of one room which seemed to the astonished visitor of those days hung with mirrors, of the brick arch still standing, of the fish ponds,—of the powder magazines and wine cellar. In the war like many other houses the Chateau was used as a hospital.

The Count stayed not many years and the scheme of a French Royalist settlement was abandoned, the Count returning to England, where he died in 1827, but for many years the solid building remained a memorial of the noble French Royalist and even yet, a century later, part of it may be found strong and enduring. He is mentioned by Carlyle, Lamartine and Thiers and we find the name in lands granted to French emigres at Markham and on one of the letters of Surveyor Jones, the improvements at Oak Ridges are mentioned as Puisage's Town.

THE Historical Room is open every Saturday afternoon from 3 to 5.

The pamphlets issued by our society are :

No. 1. Taking of Fort George, with illustration of Niagara River, 27th May, 1813, by Col. Cruickshank. 20 cts. (The edition is now exhausted.)

No 2. (With three illustrations.) Centennial poem by Mrs. Curzon ; Fort Niagara, by Canon Bull ; Slave Rescue in Niagara, 1837, by Miss Carnochan. 20 cts.

No. 3. Blockade of Fort George, by Col. Cruikshank with illustration of Niagara, 1806, 25 cts.

No. 4—Memmorial to United Empire Loyalists, by Jas. H. Coyne; History taught by Museums, by David Boyle ; Battle of Queenston Heights, by Hon. J. G. Currie ; Monuments, by Janet Carnochan. 20 cts.

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